Irshad-e Baari Ta'alaa hai, **"Kya hum ne is ki do aankhen nahi banai aur zaban aur honth nahi banaye"** (Suratul Balad : 8-9) yeh woh ne'maten hain jin par Gaour kar ke Allah Ta'ala ki be misaal hikmat wa Qudrat aur san'at wa kaari gari ka nazara kiya ja sakta hai, zaban Allah Ta'ala ki di huee ne'maton main se ek azeem ne'mat hai jo hamare dil ke irado aur aarzuon ko, dard-o gham aur khushi wa musarrat ko alfaz main dhal kar tarjumani karti hai, yeh Allah Rabbul Aalameen ka fazl wa ahsaan hai ke us ne hamainn quwat-e goyaee bakhshi hai, is ne'mat ki qadr wa qeemat ka ehsaas us waqt hota hai jab hum kisi ayese shakhs ko dekhte hain jo tawana wa tandrust hai, jism ke saare a'zaa salamat hai lekin zabaan ki quwat-e goya'ee se mehroom kar diya gaya hai jo apne ma'fiz zameer ki adayegi nahi kar sakta, us waqt tashakkur aur itmenen ke jazbe se hamara dil bhar aata hai aur Allah Ta'ala ki is azeem ne'mat ka sakht ehsaas hota hai, tamaam a'zaaye jismani main zabaan sab se choti u'zoo hai magar Allah aur us ke Rasool ﷺ ki ata'at aur farmabardari main, tasbeeh wa tehmeed main, taubah wa istaghfaar men zikr wa ibaadat main du'a wa manajat main badi ehmiyat ki haamil hai, yeh jism ka woh saree'ul amal u'zoo hai jo insaan ko badi tezi ke saath jannat se jahannam ki taraf aur jahannam se jannat ki taraf le jaa sakti hai, isee ke zar'iye kufr wa imaan ka farq wazeh hota hai sare fazael aur khoobiyon ke bawajood jab tak ek shakhs zaban se shahdatain ka iqraar na kare musalman nahi kehla sakta.

lihaza neki aur bhalaiyon ke baab main Zaban khaas ehmiyat ki haamil hai, jis tarah zabaan ke munafa be shumaar hai usi tarah is ki muzurraten aur halakat bhi bahot zyada hain, ek aadmi jab apni zabaan ko azaad chod deta hai to woh shaitan ka aala kaar ban jati hai, har tarah ke Shar wa Fasaad, Jhoot wa Ifterah, Ta'an wa Tashni, Gali Galoch, Gheebat wa Chughal Khori aur tarah tarah ki Bad Ikhlaqiyon ki Amaajh'gaah ban jaati hai, insaan is qadr be parwah ho jata hai ke har kisi ke baare main ilm wa tehqeeq ke baghair mu'amlat ko samjhe aur jaane baghair uski zabaan kaichi ki tarah chalti hai, phir insaan ke nazdeek chote bade ki koi haisiyat rehjati hai na apne ulema, Aai'mma aur Khadimain Kitaab-o sunnat ki, mu'ashirati wa samaji haisiyat se ek mard wa aurat ka mizaj is qadr bigad chuka hai ke zara si koi baat kisi ke baare main suna use batangad bana kar logon ki izzat wa aabru ko sare aam neelam karta phirta hai, yaqeenan yeh bahot bada Aqhlaqi jurm hai, Sayyedna Abu Huraira رضی se marwi hai Nabi Kareem ﷺ farmate hain **"Banda Allah ki khus'nudi ka aisa kalima keh deta hai ke iski koi parwah nahi karta, Allah Ta'ala is kalime ki wajah se us ke darajaat ko buland kar deta hai aur ba'az dafa banda Allah ki naraazgi ka aisa kalima keh deta hai us ki koi parwaah nahi karta, Jis ki wajah se Allah Ta'ala use jahannam main phenk deta hai"** (Sahih Al Bukhari 6478).
Dusri Hadees main hai Nabi Kareem ﷺ se daryaft kiya gaya **log jannat men sabse zyada kis wajah se daakhil kiye jayenge?** farmaya **"Allah ka taqwa aur husn-e Aqhlaq"**, poocha gaya **jahannam men log sab se zyada kis wajah se jayenge?** Aap ﷺ ne farmaya **"do soorakh mu'nh aur sharm gaah"** (Sahih-ul Adaab wa Mufarrid 222 - hasan).

Shaykh Ibn-e Bitaal رحمہ likhte hain **duniyan main insaan ki Zaban aur Sharm gaah hi saari balaaon aur museebaton ki jad hai, jo in dono ke shar wa fasaad se bach jaye woh bahot badi buraai se bach gaya (Fathul baari), Imaam Ibn Al Qaayam رحمہ apni kitaab Al Jawaab Al Kaafi men likhte hain insaan ke liye aql-e haraam, zulm, zina, chori, saharab noshi aur haraam nigah se bachna aur a'zaaye jawareh ki hifazat kar lena asaan hai, magar zabaan ki hifazat bahot mushkil hai** (page 182).

Imaam Ghazali رحمہ ne insaan ki zabaan se nikalne wali guftagu aur kalaam ki chaar qismen bayan ki hain hamaari zabaan se nikalne wali guftagu ya to mutlaq taur par zarar rasan hoti hai, ya to mutlaq nafa'a bakhsh, teesri qism jis main Naf'a aur Zarar dono pehlu hota hai, aur kalaam ki chauthee qism jo nuqsan dah hai aur naa hi nafa'a bakhsh, kalaam ki pehli qism jo khaalis nuqsaan-da hai us se bachna laazim hai aur jis men nafa'a nuqsaan dono hain is ka nafa agar nuqsaan par ghaalib hai to kalaam kare warna khamosh rahe, aur jo qosm nafa nuqsaan dono se khaali hain woh fuzool aur la'yaani guftagu hai jis main waqt ki barbadi hai is liye is se bhi bachna chahiye, agar in teenon qismon ki hifazat kar li jaye to sirf khair hi khair baaqi reh jaat ahai jis main insaan ko mashghool rehna chahiye (Ahya-ul Uloom 3/171), Nabi Kareem ﷺ ne farmaya **aadmi ke husn-e Islam ke liye zaroori hai ke laayaani aur fuzool cheezon ko tark kar de** (Sahih Ibn-e Majah 3211), apne aqwaal wa af'aal main mushtabah aur fuzool cheezon se bachne ka ehtemaam karna aadmi ke kamaal wa imaan muhaasin-e Islam se hai.

Allah Ta'ala ka irshaad hai **"Insaan mun'h se koi baat nahi nikal paata ke iske paas nigeh-baan maujood hota hai"** (Surah Kahf 18), dusri jagah farmaya **"Yaqeenan tum par nigeh-baan izzat wale, likhne wale muqarrar hai jo kuch tum karte ho woh jaante hain"** (Surah Infetaar 10-11), Sayyedina Abu Omaama رضی se marwi hai **Nabi Kareem ﷺ ne farmaya "Be-shak bayen jaanib ka farishta (jo bande ke gunah likhne par muta'iyan kiya gaya hai) gunah karne wale musalman ke gunah ko likhne se apne qalam ko 6 minute yah ghante tak roke rakhta hai, agar banda is gunah par naadim hota aur Allah Ta'ala se mu'afi talab karta hai to us ke gunah (baghair likhe hi) Mu'af kar diye jaate hain warna is ka ek gunah likh diya jaata hai.** (Sahih-ul Jama'e - hasan 2097).

Isee se andaza lagaya ja sakta hai ke jab hamare a'maal wa aqwaal ki is had tak nigraani ki jaa rahi ho to hamain apni zabaan khulne se pehle kitna ehtiyaat baratna chahiye, yehi woh kitab hai jis ke baare men qayamat ke din kaha jayega. ek aur maqaam par Allah Ta'ala farmata hai **"Aur nam'ye a'maal saamne rakh diye jayenge pas tu dekhega ke gunahgaar is ki tehreer se khauf-zada ho rahe honge aur keh rahe honge haaye hamaari kharabi yeh kaisi kitaab hai jis ne koi chota bada baghair ghere ke baaqi hi nahi choda aur jo kuch inhon ne kiya tha sab maujood payenge aur tera rab kisi par zulm-o- sitam na karega"** (Surah Kahaf 49).
is baat par hamaara kaamil imaan wa yaqeen hona chahiye ke hamain apni har guftagu ka jaqab-de hona padega, hamaare saare a'zaa wa jawareh Allah ke yahan muhasib honge. irshaad-e baari ta'ala hai **"jis baat ki tujhe khabar hi na ho us ke peeche mat pad, kyon ke kaan aur aankh aur dil in main se har ek se pooch gach ki jaane wali hai"** (Surah Isra 36).
Ulema ne kitaab-o Sunnat ki roshni main zabaan ki hifaazat ka yeh zaabta bayan kiya hai ke insaan khamoshi ko laazim pakde

jaisa ke hamaare Nabi ﷺ ki paakiza ta'leem hai Sayedna Abu Huraira ؓ se marwi hai Nabi Kareem ﷺ ne farmaya **"jo shakhs Allah aur yaum-aakhirat par yaqeen rakhta hai ise chahiye ke acchi baat kahe warna khamosh rahe** (Sahih Al Bukhari 6018) Imam Nawi, Al Azkar main likhte hain "ye hadees sarih Nas hai Is baab main ke kisi bhi Shakhs ke liye Munasib nahi ke Khair-o-Bhalai ke siwa koi aur Guftago kare" (page 332), Imam Shafi ؒ fermate hain **" Jab Guftago ka irada karne se pehle Gour-o-Fikr kar le, Agar is main maslehat hai to Guftago kare, warna na bole" Doori riwayat main Aap ﷺ ne farmaya "Jo Khamosh raha woh kamyab huwa"** (Sahih Al Jame 3667) ye Nabi kareem ﷺ ke Jawame Qalm main se hain Jis main Badi Hikmat mouzood hai, Deeni aur Dunyawi hesiyat se aqalmandi ye hai ke Baat Cheet main Ajlat aur Jald bazi se kaam na liya jaye. Kisi bhi Kalme ko zaban se nikalne se pehle Sha`rae ke maizan per tol le, Aaya ye Sharye Taqazo ke mutabiq hai ya nahi, warna Khamosh rehne main nizat aur Behtari samjhe, Allah Taa`la farmata hai **" Un ki aqsar sargoshiyoun main khair nahi hoti, ye ke koi Shaksh poshida tor per logo ko sadqa karne ya bhale kaam karne ya logo ke darmiyaan Sulah karane ka hukm de aur jo Shaksh aise kaam Allah ki Raza joee ke liye karta hai to ham ise bahut bada ajar ata karian gain"** (Surah Nisa 114).
Nabi Kareem ﷺ ne farmaya**" jab Aadmi kisi se Guftago kare phir palte to woh Guftago us Shaksh ke paas Amanat hai.** (As silsila Sahih, 1090) aur Amanat main khayanat karna Munafiq ki Pehchan hai.

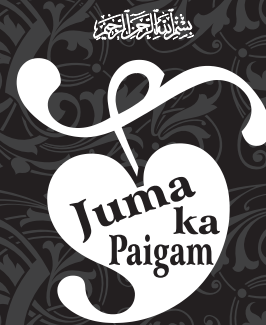
Sayyedna Sufyan Bin Abdullah Saqfa ؓ bayan karte hain, main ne kaha **" Aye Allah ke Rasool ﷺ ! Mujhe koi aisi baat bata dijiye Jis ko main lazim Pakadloun,** Farmaya : **"Kaho Mera Rabb Allah hai, phir isi per jam jao,** Main ne kaha Aye Allah ke Rasool ﷺ Aap mujhe per sab se ziyada kis baat se khouf khate hain, Nabi Kareem ﷺ ne apni Zaban ko Pakda aur farmay : **"Isi se**" (Sahiuh Ibne Maza3208), Allah ke Nabi ﷺ ka apni zaban ko pakad kar batana goya shakht hifazat karne ki Takeed hai"

Sayyedna Maaz bin Jabal ؓ bayan karte hain "Main ne kaha Aye Allah ke Rasool ﷺ mujhe koi aisa amal bata dijiye jo Mujhe

Jannat main Dakhil kar dene aur Jahannam se door kar dene wala ho, Aap ﷺ ne farmaya "Tum ne bahut badi Chiz ka sawal kiya hai aur ye is Shaksh ke liye Aasan hai Jis ke liye Allah Ta`ala Aasan karde, (phir Aap ﷺ ne Allah ki Khalis Ebadat, Shirk se Bachna, Namaz, Zakat, Roza, wagaira aur bahut se Aamal Khair ka Zikr karne ke Baad) farmaya: **"Kya main tumhain woh chiz na bataoun Jis per in sari Nekiyoun ka Daromadar hai,** main ne kaha Zarror! Aap ne Zaban ki Taraf Ishara karke farmaya : **Is ke apne uper roke rakkho,** main ne kaha **: Aye Aalah ke Rasool! ﷺ " Kya ham Guftago karte hain us ka bhi Muwakhiza hoga, Aap ﷺ ne farmaya: "Aye Maaz! Teri Maa tujhe gum paye, logo isi zabaan hi ki kamai ke sabab Aundhe moun jahannam main dakhil kiye jaye gain".** (Sahih Targeeb 2866)

Zaban ki Sharangezi ka andaza us se lagaya ja sakta hai ke Insaan sari nikiyoun ke Bawajood kis tarah Zaban ki be E`tadali ke sabab jahannam ka mutahiq qarar pate hai, Aap ﷺ se kaha gaya "Ek Aurat hai, jo Din main Roza rakhti aur Raat main Tahajjud padhti hai, Sadqa wa Khairat karti hai aur Doosre Aamal (Khair) anjam deti hai, magar woh apni zabaan se apne padhosi ko takleef deti hai, Aap ﷺ ne farmaya **"Us ke ander koi khair nahi woh Jahannami Aurat hai,** Logo ne kaha "Ek Aurat aisi hai jo sirf Panch waqta Namazo ke Ehtemam karti hai, Zakat deti hai aur Kisi ko takleef nahi deti" Aap ne farmaya: **"Woh Aurat Jannati hai"** (Sahi-ul-Adabal Mufrad 88)

Isi tarah Sayyeda Uqba Bin Aamir bayan karti hain : "Main ne kaha! Aye Allah ke Rasool ﷺ Nijat kaise mumkin hai? Aap ﷺ ne farmaya: **"Apni Zaban ko Control main rakho aur tumhara Ghar tumhain kafi ho aur Apni khatao per Roao"** (Sahi Targeeb wa Tarheeb 2741), Sayyeda Suhel Bin Saad ؓ se marwi hai :aap ne farmaya :**" jo Shakhs apne dono Jabdo ke darmiyaan ka Hissa (Zabaan) aur Apni Dono Tango ke darmiyaan ka Hissa (Sharmgah) ki hifazat ki zamanat de de main Use Jannat ki Zamanat deta houn"** (Sahi Bukhai 6474).

Allah Ta`ala hamain Zabban ki Hifazat karne ki Taufeeq bakhshe.

NAIMAT YA ZEHMAT

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